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RELATIONSHIP OF IRRATIONAL IDEAS
AND SELF-ESTEEM TO SELF-DISCLOSURE,
LOVING BEHAVIOR AND MARITAL SATISFACTION

BY

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies, for acceptance, a thesis entitled "Relationship of Irrational Ideas and Self-Esteem to Self-Disclosure, Loving Behavior and Marital Satisfaction", submitted by Margaret R. Grabia in partial fulfillment of the requirements for the degree of Master of Education.

ABSTRACT

This study was conducted to determine if a relationship exists between basic belief systems and communication in married couples. Specifically the research was designed to determine the relationship between Ellis' conceptualization of irrational ideas and self-esteem, self-disclosure, loving behavior, and marital satisfaction in marriage. It was hypothesized that individuals who demonstrate higher degrees of irrational thinking will have lower self-concepts, will disclose themselves less, will demonstrate less loving behavior to their spouse, and will be less satisfied with marriage.

Subjects of this study consisted of 20 volunteering couples who had attended at least one pre-natal class together during the first pregnancy and were in the early stages of child-rearing. Five inventories were administered to the subjects: the Adult Irrational Ideas Inventory, the Tennessee Self-Concept Scale, the Self-Disclosure Questionnaire, the Loving Behavior Inventory and the Locke Marital Adjustment Questionnaire.

Correlations between the five test scores for all individuals were determined by using Pearson's Product-Moment Correlation. The differences between responses of males and females were analyzed using the t-test.

The results of the study showed that there was a relationship between irrational ideas and self-esteem; however, there was no relationship between irrational ideas

and self-disclosure, loving behavior and marital satisfaction. Other results of the study indicated that there was a strong positive relationship between the variables of perceived loving behavior and self-disclosure and between perceived loving behavior and marital satisfaction. Also, women held more irrational ideas than did men. The implications of the study were discussed in relation to marriage counselling and enrichment and to early parenting.

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CHAPTER I

Introduction

Marriage and its dynamics have generally been studied and analyzed from two broad perspectives. In the first perspective attempts are made to explain marriage in terms of the dynamics of the relationship or the process of relating to one another as part of a system. Each interaction is a stimulus to a reaction which in turn motivates another response.

In the second perspective attempts are made to identify partners in marriage as unique contributors to the marital relationship. Emphasis is placed on the personality dynamics of the individuals involved. What a person brings to the marriage; his basic beliefs or values, his likes and dislikes, his methods of relating, his idiosyncrasies, all contribute to the interactions and success of a marriage.

A theory of marriage counselling which seeks to encompass that personality and process are interrelated would be more efficient. Such a theory would emphasize the importance of early learned beliefs which create certain patterns of behavior in marriage. The conceptualization of Albert Ellis is such a theory. He maintains that an individual has difficulties in interpersonal relationships because he holds irrational beliefs or biased, prejudiced, and predetermined ideas. The way an individual behaves with or relates to his spouse in

marriage is a direct result of his clinging to his belief system.

Ellis also contends that self-love and self-respect are particularly important in marriage and are related to one's upbringing (Ellis, 1961b, p. 79). Self-love and self-respect are gained not only by knowing oneself and one's potential but by acquiring a non-blaming philosophy of life so that blunders can be corrected calmly and indefinite perpetuation of them be avoided.

Self-love and self-respect are particularly important in marriage; since few, if any of us, can truly care for and help others when we loathe ourselves. (Ellis, 1961b, p. 79)

There is an all too human tendency for us to get irritated with others in direct proportion to our irritation with ourselves. According to Ellis, we may refuse to acknowledge our own errors, and project them, and the blame for them, onto others.

Upbringing inculcates many different meanings of self-love and self-respect (Ellis, 1961b). Some of us are raised to feel that it is conceited, immoral, or "selfish" to think highly of ourselves and not to keep sacrificing ourselves for others. Yet to the psychologist, it is clear that a person who does not distinctly love and respect himself cannot truly love and respect, or fully see the point of view of, another human being. Propensity toward self-blame, whether or not it manifests itself in self-blame or

blaming of others, is probably the greatest single barrier to open-minded marital communication, according to Ellis.

Sex and companionship, are thought by Ellis to be the two main expectations of marrying couples (Ellis, 1961b, p. 13). Adequate communication is necessary for the achievement and maintenance of such a fusion of goals. Fears created by irrational thinking, of not being loved and respected create severe feelings of worthlessness (Ellis, 1961b). Ellis believes that early childhood relationships with parents, brothers and sisters, are the source of low self-esteem. As a defense against one's severe feelings of worthlessness, many individuals, unconsciously, feel that they ought to be punished because of their unworthiness and further accept negative responses from people even when these are unjustified. Thus, they become silent, stifle their real desires and in their martyrdom withdraw. The person who feels unworthy, but who has learned to blame others for his unhappiness sends mixed messages or says one thing verbally and another non-verbally. Whether a marital partner withdraws or sends mixed messages, a sense of frustration and confusion is felt by both marital partners. Self-respect and the ability to speak up for one's own fundamental wants and preferences are basic to good communication. Respect for the individuality of another, following from respecting oneself, is concomitant with good marital relations.

Following Ellis' thinking, irrational beliefs main-

tained unthinkingly may be responsible for feelings of worthlessness. These, in turn, may create confusing patterns of communication which result in inharmonious marital relations and marital dissatisfaction. In this study an attempt is made to explore the relationship between irrational ideas, self-esteem, self-disclosure, loving behavior and marital satisfaction.

CHAPTER II

Related Literature

Theory of Rational-Emotive Psychotherapy

Albert Ellis' approach to psychotherapy is based on the idea that man has the capacity to think both rationally and irrationally (Ellis, 1962a, p. 36). Emotional disturbances are a result of his thinking illogically or irrationally. This kind of thinking is self-defeating as it creates needless emotional upset, and hence, disturbed interpersonal interactions.

Rational-emotive psychotherapy is based on the premise that cognition and emotion are not independent of each other. Sustained emotion normally is caused and controlled by thinking. The rational-emotive therapist believes that sustained negative emotions such as intense depression, anxiety, anger, and guilt are almost always unnecessary to human living.

Ellis suggests that there are eleven major irrational ideas (see Appendix I) which are responsible for the majority of emotional upset and disturbed interpersonal interactions (Ellis, 1962a, p. 60-88). He also suggests man is not only highly suggestible but is unusually auto-suggestible. The main reason he continues to believe most of the arrant nonsense with which he is indoctrinated during his childhood is because he very actively and energetically keeps verbally reindoctrinating himself, thus making it an integral part of his basic philosophy of

life. This self-talking of nonsense permits adults to forget that their real needs are that of food, fluids, shelter, health and freedom from physical pain, and that psychological desires for love, approval, success and leisure are merely desires and not needs (Ellis, 1962a, p. 21). Ellis maintains that to some extent, young children need to be loved if they are to survive and become healthy and effective personalities; however, there is no evidence that being loved or approved is absolutely necessary for adults.

When one defines his well-being in terms of being accepted and approved by others, one makes it necessary by that very definition to be so accepted and approved. (Ellis, 1961b, p. 31)

It is pleasant and generally desirable for adults to be loved, but it is most questionable that it is essential.

The particular language one uses to describe his feelings has much bearing on the emotional upset he inculcates into his beliefs and values. To define things as "terrible and horrible" when at worst they are "annoying, unpleasant and inconvenient" is a kind of self-talking destructiveness soon creating at best much unnecessary emotional duress and pain. According to Ellis, without negative self-talk "some degree of anxiety and hostility might well exist, but never the extreme and intense degrees of these feelings which constitute emotional illness" (Ellis, 1962a, p. 22).

In existing society our family and other institutions directly

and indirectly indoctrinate all
of us so that we grow up to believe
many superstitious, senseless ideas.
(Ellis, 1962a, p. 60)

Ellis feels that many of our most cherished and dogmatically upheld values such as those relating to marriage, freedom, education, religion, technology and science are only assumed to be "good" values and "are rarely seriously reviewed or questioned" by those who repetitively keep teaching them to our children. Children acquire information from their parents and other authority figures and accept many irrational beliefs without questioning their validity. For example, the philosophy that one should be thoroughly competent, adequate, and achieving if he is to be happy and worthwhile, is only valid if one accepts the idea that he is unworthy if this is not so. There are many individuals who are happy and feel worthy even though they do not achieve and often fail certain tasks. They may not like failing but they can bear it. They don't rate their "being" at all.

Ellis contends that illogical social teachings have been a prime cause of neurosis and emotional aberrations and that nothing but a change in the ideas or philosophic outlook of modern men and women will significantly reduce their neurotic trends that are self-defeating. These neurotic trends and irrational assumptions that Ellis is basically concerned about are the negative assumptions one has about himself that create his feelings of inadequacy,

worthlessness, anxiety, guilt and depression (Ellis, 1971, p. 2).

Ellis is not suggesting that the individual should suppress these emotions since emotions are part of our "being" and we must accept them.

An existence devoid of some degree of emotion - of some amount of striving, seeking, yearning, and desiring, with all the usual risks attendant upon such cognitive-conative-emotional processes - would be deadly dull and inhuman. (Ellis and Harper, 1961a)

Rather, he believes that we need not live with intense and sustained negative emotions. Sustained negative emotions (other than those caused by continuing physical pain or discomfort) are maintained by our irrational thinking. For example, one would certainly prefer not to be rejected; however, no amount of inconvenience or frustration amounts to a horror. One can stand frustration and loneliness. They hardly make the world unbearable. Nor does rejection make one "worthless". Rational-emotive psychotherapy (R-E-T) aims not at excluding the emotion from one's thinking but lessening its intensity so that one is concerned rather than anxious, disappointed with one's behavior rather than ashamed of oneself, or displeased with others' traits rather than hostile to them for having such traits.

When fear, worry and anxiety prevent an individual from attaining his goal, Ellis suggests that this may call for a re-evaluation of one's thinking so that his efforts could be directed more efficiently. Intense and sustained

negative emotion is seen by Ellis as needless and destructive to human happiness and basic to neurosis.

Rather than concentrating on failure, unworthiness, and other self-defeating notions, an individual according to Ellis, could concentrate on creative change and growth. The entire process of change is viewed as A-B-C theory. A is any stimulus or event occurring, C is the individual's emotional reaction, and B is the individual's beliefs regarding, attitudes toward, or interpretation of A which actually lead to C (Ellis, 1962, p. 215). An appropriate quote from Hamlet is "There's nothing either good or bad but thinking makes it so". The uniqueness of R-E-T is this: It not only makes the individual aware of the illogical and unrealistic assumptions which cause him to remain immature and ineffective but it also teaches the individual to verbally attack and invalidate these assumptions at B and thus modify his unrealistic value systems.

R-E-T may be directly employed in marital counselling since a major part of marital counselling evolves around disruptive interpersonal interactions and emotional disturbances. Ellis states that the two major causes of unhappy marital relationships are: basic incompatibilities between spouses such as differences in their interests or temperaments, and emotional disturbances in the individuals entering marriage (Ellis and Harper, 1961b).

In dealing with basic incompatibilities between spouses, the counsellor may help the individuals reduce

their differences in more effective ways such as developing more direct and open methods of communicating. The best way to make the proper allowances for marital incompatibilities, according to Ellis, is to carefully select a mate whom one loves as well as who naturally and spontaneously has a high degree of temperamental and preferential compatibility with oneself (Ellis, 1961b, p. 50).

Disruptive interrelationships in marriage resulting from emotional disturbances in one or both spouses can effectively be assisted by the use of R-E-T. R-E-T assumes that couples who enter marriage today expect regular sexual satisfaction and the enjoyment of secure and intimate companionship and love. These two expectations are not only intimately related to each other but "to the general personality patterns and life expectations of the married partners" (Ellis, 1961b, p. 17). If their basic assumptions are objective, open-minded, and rational, their behavior both in and out of marriage will likewise tend to be reasonable and undisturbed.

Ellis describes a successful marriage as one in which married couples begin with some degree of basic compatibility and then go on to developing skillful ways of handling problems that inevitably arise (Ellis, 1961b, p. 56). Sound methods for dealing adequately with marital problems include the specific problem of problem-solving or the idea that human beings are able to control their so-called feelings and emotions and to regulate their own

lives instead of being driven by organic, unconscious, social or cosmic forces. It is true that even complex marital irritations can be solved by individuals when they put their information gathering and reasoning powers to good use. Realistic faith in one's own powers makes man a very capable problem solver, claims Ellis.

Once couples realize that their problems are solvable, and if the desire to resolve the conflict is strong for both individuals, the most important of all methods for dealing with marital problems is effective communication which requires non-critical openness and frankness.

Self-love and self-respect are requisites to a sound marriage. When an individual allows himself to get in touch with and fully experience his feelings, he increases his self-knowledge. Self-love and self-respect are gained not only by knowing oneself, with one's potentials and faults, but also by acquiring a non-blaming philosophy so he can correct blunders and not perpetuate them. These qualities are essential in marriage since few of us can truly care for and help others when we loathe ourselves. An individual must first be true to his own deep inner needs as a person in order to be able to give love to and accept it from his or her spouse (Ellis, 1961b).

Love based on a person's unreasonable desires or "needs" is termed "neurotic", "foolish" or "self-defeating" love. It is largely a product of self-loathing and the "need" to make up for one's own (actual or imagined) lacks

by clinging or bowing down to another. This type of loving, according to Ellis, is invariably a derivative of general emotional disturbance. For love and companionship to develop and flourish in a marriage, intercommunication between husband and wife must be rooted in both self-respect for the spouse as a person with separate and individual needs.

Ellis presents an approach to psychotherapy which views emotions as being largely caused, not by stimuli or activating events that occur to people, but by the cognitive evaluations, mediating processes, or belief systems that they engage in. Rational-emotive therapy teaches us to control our emotional destiny and truly run our own lives. It is based on the assumption that individuals can fully and unconditionally accept themselves whether or not they are approved by others and whether or not they perform well in life. Ellis' approach provides a therapeutic framework for reducing disturbed interpersonal interactions in marriage by reducing individuals' personal strife. Ellis believes that early learned irrational beliefs serve to perpetuate low self-esteem, and that low self-esteem is at the root of disturbed interpersonal interactions in marriage and in general. These irrational beliefs produce self-defeating behavior and communication which curb happiness.

Other Theories Relating to Basic Belief Systems

When applied to marriage counselling, R-E-T concen-

trates on early learned experiences of spouses in marriage. These experiences result in the acquiring of irrational ideas which then constitute the basic belief systems of the individuals that undermine their feelings of worth and produce behavior and communication that might disrupt the marriage.

Other theories of personality that focus on early acquired belief systems which undermine feelings of worth go as far back as the early twentieth century. Sigmund Freud described the internal processes of an individual which are aimed at stifling natural impulses and ordering one's behavior. He classified these as the Superego or the restrictive, controlling force over the Id, with the Ego operating as a mediator out of "enlightened self-interest". Freud defined psychoanalysis as a "dynamic conception which reduces mental life to an interplay of reciprocally urging and checking forces". The Superego, or controlling force, was derived from the notions of society during the Victorian era in which Freud lived. These notions of "right" behavior, dictating how one was to think and act were thought by Freud to be too stringent.

Eric Berne postulated the theory that early learned beliefs serve to monitor one's behavior and can produce feelings of worthlessness which then dominate one's interactions with people. He claims that individuals' behavioral changes are accompanied by shifts in feeling. He attributes these shifts in feeling to various ego states.

An ego state was recognized as a system of feeling accompanied by a related set of behavior patterns. Each individual, according to Berne, has a repertoire of three ego states, that which resembles those of parental figures termed Parent, that which is directed toward objective appraisal of reality termed Adult, and that which is associated with emotions of early childhood termed Child (Berne, 1964, p. 24). The position then is that at any given moment each individual will exhibit a Parent, Adult, or Child ego state. The Parent and Child recordings in the individual, as described by Berne and his follower Harris, are essentially the same beliefs acquired from one's upbringing that Ellis terms "irrational ideas". These recordings function to evoke automatic, pre-learned responses to situations and stifle discriminative thinking. Inherent in these recordings are "NOT OK" feelings or feelings of worthlessness learned early in life which further produce confused and self-defeating behavior. According to Berne, the Adult ego state in each individual functions to examine data from Parent and Child for validity and appropriateness and to make realistic decisions. The Adult ego state complements the "rational" side of Ellis' conceptualization of an individual's personality whereby he uses his intelligence and reasoning powers to weigh past against present data, to make rational and realistic decisions and to obtain happiness.

The essential idea behind Transactional Analysis is

that each person has a preconscious life plan or psychological script formed in early childhood under parental pressure (Berne, 1972). Script instructions are programmed into the Child ego state through transactions between parent figures and their children. The way a child is spoken to early in life influences the convictions a child has about himself and the people around him. As children grow they learn to play parts - heroes, heroines, villains, victims, and rescuers and, unknowingly, seek others to play complementary roles.

The driving force of scripts, the childhood illusion of autonomy, is the greatest affliction of the human race, according to Berne. It makes awareness, honesty, creativity, and intimacy possible for only a few fortunate individuals molded by constructive parental programming. For the rest of humanity, other people are seen mainly as objects to be manipulated into playing roles that fulfill their scripts. These efforts prevent one from living vitally, creatively, fulfillingly, and autonomously. Overly desperate attempts to fulfill these scripts in later life lead to depression or spiritualism, while abandonment of these scripts may lead to despair.

The aware person can use his freedom to determine his own life plan and rewrite his psychological script or life plan in accordance with his uniqueness. He can redirect his compulsion to live life within one specific framework and re-decide in favor of his real potential.

Rewriting the script is the business of the Adult ego state. Transactional Analysis is the therapeutic method of analyzing scripts and the games that reinforce them, and enlisting the Adult ego state of an individual to reroute his unhappy destiny. Despite man's chemical limitations of inheritance, he has enormous possibilities for determining his own fate (Berne, 1972).

According to the theory of Transactional Analysis, when marriage breaks "the Child takes over" in one or both partners. Two people bring massive collections of archaic data to the marriage through their Parent and Child recordings.

The average marriage contract is made by the Child which understands love as something you feel and not something you do and which sees happiness as something you pursue rather than a by-product of working toward happiness of someone other than yourself. (Harris, 1969, p. 155)

Archaic feelings of "NOT OK" in the Child contaminate the Adult in each partner creating a detriment to marriage.

The average marriage contract is a bad one, a 50-50 deal with emphasis on the bookkeeping. (Harris, 1969, p. 162)

This kind of contract is made by the Child in marriage but in its "NOT OK" position, it does not comprehend a more profound principle, that of unlimited liability for another person and community of purpose established by the Adult. Good transactions in marriage include finding new goals, retiring old destructive "games" and, thus, achieving

intimacy.

Both R-E-T and Transactional Analysis involve active techniques designed to invalidate old archaic data so that more realistic and productive decisions can be made which will enhance one's self-esteem.

This discussion of various personality theories indicates the importance of individual personality dynamics and early established belief systems which determine how an individual relates to others. Basic to both Rational-Emotive Therapy and Transactional Analysis is the supposition that early learned beliefs constitute a "checking" force upon one's behavior. These beliefs often contain notions of what a worthy person is and should behave like. An individual reacts automatically to new stimuli according to these old, established beliefs. Rational and realistic thinking for each situation arising does not, therefore, occur. Often, old approaches to new situations are inappropriate and cause unhappy and confused interactions with others and low self-esteem. R-E-T and Transactional Analysis are marriage counselling techniques which serve to teach clients to question and invalidate, if need be, old, learned beliefs so that they can make more efficient and realistic decisions for the present goals of marriage and attain greater happiness.

Theories of Communication

The theories discussed in this section are intended to evaluate communication systems in marriage. Self-

esteem underlies the very essence of these communication systems. It is clear that early childhood experiences are strongly related to the development of self-esteem (Satir, 1972; Jourard, 1971; O'Neill, 1972).

Virginia Satir views human behavior as the interplay of a person's self-worth, the way he communicates, the rules for how he should feel and act, and his way of relating to society (Satir, 1972, p. 3). These are founded within the individual's family.

I believe what is currently going on is the natural consequence of the experience of one's own life... Old pains are propagated and made stronger by current interaction about them. There is hope then that anything can change. (Satir, 1972, p. xi)

Satir's picture of a human being living humanly is:

A person who understands, values and develops his body, finding it beautiful and useful; a person who is real and honest to and about himself and others; a person who is willing to take risks to be creative; to manifest competence, to change when the situation calls for it, and to find ways to accommodate to what is new and different, keeping that part of the old that is still useful and discarding what is not. (Satir, 1972, p. 2)

Satir maintains that the family is the factory where this kind of person is made and that adults are the 'people-makers'. Most of the things that cause families and the persons in them to be troubled are learned after birth and these can be unlearned.

The crucial factor in what happens between people is

the picture of individual worth that each person carries around with him, which Satir calls his "pot". Vital people feel "high pot" and this is nurtured in the family. Feelings of worth can only flourish in an atmosphere where individual differences are appreciated, mistakes are tolerated, communication is open, and rules are flexible. It is possible to raise anyone's "pot" no matter what his age.

Communication is the largest single factor determining what kinds of relationships one makes with others (Satir, 1972, p. 30). How one manages his survival, how he develops intimacy, how productive he is, how he connects with his own divinity, are all largely dependent upon his communication skills. Communication as seen by Satir is the gauge by which two people measure one another's "pot level", and it is the tool by which the level can be changed for them both. Keeping one's inner space to oneself quickly builds barriers between people, loneliness, and emotional divorce. Sharing inner space with another increases knowledge of self and other as well as creating a nurturing relationship. Every interaction between two people has a powerful impact on the perceived worth of each and what happens between them.

Satir outlines four non-productive methods of communicating (placating, blaming, computing, and distracting), which are defenses one uses when his self-esteem is threatened (Satir, 1972, p. 60). These patterns of

communicating are essentially double-level messages where voice might be saying one thing and body another. Double-level messages come through when a person has low self-esteem, feels fearful about hurting the other's feelings or suffering rejection, or does not attach any significance to the person or interaction itself. A fifth pattern of communicating called levelling involves free and honest responses with no threat to self-esteem. The levelling response puts you in touch with your feelings. It enables you to have integrity, commitment, honesty, intimacy, competence, creativity, and the ability to deal realistically with real problems. Other forms of communication result in dishonesty, loneliness, strangulation by tradition, and dealing in a destructive way with fantasy problems. It takes courage, some new beliefs, and some new skills to become a levelling responder. The first four patterns of communicating foster "low pot".

Related to marriage, persons with "low pot" become intensely dependent on their spouses to increase their feelings of worth. Dysfunctional communication occurs. Inability to handle different-ness in a spouse further creates dysfunctional and covert communication (Satir, 1968, p. 95).

Satir believes that all human beings are limited only by the extent of their knowledge. Since thought and feeling are bound together, the individual can use the cognitive component of his feelings to free himself and better

his communication patterns. Satir's therapy for growth is based on the idea that people's behavior changes through process and that process is represented by transactions with other people (Satir, 1968, p. 182). "The process of therapy still and always is the relationship between you and me, here and now".

Satir states that love is a feeling that begins a marriage, but process is what makes it work. The kind of communication used in the process of marriage either furthers the growth or destroys the individual partner's feelings of worth. The process should include open communication, a growing atmosphere, and an appreciation of different-ness.

Another approach to the intricacies of communication in marriage is that of humanistic psychologist, Sidney Jourard (1974). He maintains that the capacity for loving is fostered by man's basic need gratification, his affirmation of the value of love, his non-selfish tolerance, a healthy self-structure, reality contact, self-love, reasonable ideals, and emancipation from parents (Jourard, 1974, p. 264). This kind of thinking is in line with Ellis' thinking. Jourard describes a healthy personality as one that is self-actualizing, rational thinking, living in the here and now, capable of effective communication, creative, and authentic. Guided by intelligence and respect for life, he can satisfy his needs and grow in awareness, competence, and the capacity for love.

We are trained early to live according to social definitions of behavior that is appropriate to our age, sex, family status, and occupation. (Jourard, 1974, p. 218)

Jourard feels that agents of socialization, including the family, schools, and mass media, train us to our roles, and that agents of social control (parents, peers, and neighbors) keep us in them even when they become stressful and dispiriting. He contends that family and sex roles can so limit a person's degree of freedom that his health and growth are undermined.

Following Maslow's line of thinking (Maslow, 1968) Jourard feels that the healthy personality can develop his fullest potential or self-actualization once his basic needs of food, shelter, safety, belonging and love, and esteem are satisfied. The self-actualizing person is resistant to enculturation or imprinting by culture, permitting him to develop a critical attitude toward cultural inconsistencies. Jourard claims that man can attain fullest personal development insofar as he gains the courage to be himself. Past upbringing and present habits, one's body, place, and relationships are all part of the person; however, he is still the artist of himself and must exercise his freedom to know and be known, love and be loved.

The self-actualizing person is one who believes there is no end to his limits. Jourard argues that what a per-

son believes to be his strengths, weaknesses, and limits are self-fulfilling prophecies. He also argues that one's beliefs about self are just that, beliefs, and can be changed. One's self-concept, therefore, is open to change. Jourard claims that self-concept is open to the influences of others' estimation of him. Self-concept, in turn, is a powerful influence upon his action.

Jourard's idea of self-disclosure involves risk as one's vulnerabilities are exposed. Disclosure of the truth is often penalized in our society. Impossible concepts of how man ought to be makes him so ashamed of his true being that he feels obliged to feel different. A dilemma is created at this point, for, when man does not acknowledge to himself who, what, and how he is, he becomes out of touch with reality and will sicken. Jourard feels knowledge of self comes from disclosing oneself to another person (Jourard, 1971, p. 6). Close relationships are, therefore, essential to self-knowledge, for only in a trusting relationship can one authentically disclose himself. Knowledge of self, thus, enhances one's power to control his destiny. One's self-esteem is enhanced in communication with another. Growth and self-actualization can occur when one's disclosed and real self are congruent.

To Jourard, two people who love each other, therefore, become transparent to each other. Love is self-disclosure (Jourard, 1974, p. 260). Loving behavior is motivated by shared knowledge and concern for the well-being of the

loved. The power to love is a crucial sign of healthy personality. Within this kind of close relationship man can be totally free to find and explore his true self through communication with his spouse. The non-critical atmosphere of a loving relationship is where one can achieve further growth.

Rigid conformity to middle-class design for marriage mitigates against the growth of the persons in it. One must have the courage to question and invalidate the restrictions which society puts on marriage development. Only a critical attitude can best serve the purposes of marriage.

Jourard's theory focuses on self-knowledge and growth of individuals who have the courage to engage in close relationships. Loving relationships, in particular, lend the type of trusting atmosphere where one can truly grow. His theory complements Ellis' theory of rationality and societal restriction and Satir's theory of a growth producing environment. Jourard, like Ellis and Satir, feels that man need not be tied to the past but can constantly "reinvent" himself and his marital relationship to fit the needs of the persons in it.

"Open marriage" with its open contract as devised by Nena and George O'Neill (1972) has, at its very fundamental basis, that which Jourard speaks of, a growth-producing atmosphere. If marriage is to be saved, it must become open and free rather than closed and restrictive (O'Neill,

1972, p. 25). Closed marriage inculcated by training from childhood and the legacy of the Victorian era is the primary cause of widespread disillusionment with marriage today. The rigid role behavior dictated in the closed marriage is destructive to marriage.

Open marriage means an open and honest relationship between two people, based on the equal freedom and identity of both partners. It involves a commitment to the right of each to grow as an individual within a marriage. Through their growth as separate persons and their supportive love for each other, they vitalize and increase their couple power. Their union thrives on change and new experiences. Open marriage is a suggestion for rewriting the contract of marriage into a viable life style according to each individual's needs.

Love can then be seen as a sharing of one another's independent growth. Equality in open marriage is a state of mind supported by respect and consideration for each other's wishes and needs. The difference between closed and open marriage is the difference between coercion and choice (O'Neill, 1972, p. 50). The closed marriage cuts one off from the outside world and one's own natural desires.

Roles in open marriage can be flexible; therefore true equality can exist. The guidelines of open marriage form the basis upon which love, sex, and fidelity achieve their meaning. A couple's commitment should be to each

other not to goals that may or may not be achievable. Living for now and setting realistic expectations is crucial. Immediate awareness of the self and of the mate's self is more important than any future possibility.

Realistic expectations of open marriage are what Ellis would call rational beliefs, that each will change, that each will accept responsibility for himself and grant it to his mate, that you cannot expect your mate to fulfill all your needs, that each partner will be different in needs, capacities, and expectations, and that liking and loving will grow because of the mutual respect that an open relationship engenders.

Ideals of open marriage are intimacy, intensity, creativity, spontaneity, growth, respect, responsibility, learning, stimulation, flexibility, enrichment, freedom, and the liking and loving that grow out of these.

The "open contract" facilitates open and honest communication. Why must one hide his human-ness? The growing atmosphere of open marriage promotes the growth of one's identity and hence a sense of security. The security brings us to open ourselves, strengths and weaknesses, to our mate so that we can increase our knowledge of ourselves and our love.

It is clear that "Open Marriage" as depicted by the O'Neills is a reflection of all the theories insofar discussed encompassing rational thinking, a growth-producing environment conducive to nurturing of self-esteem, and

open and honest communication.

Discussion of the various theories of communication in relation to marriage reveals that self-esteem underlies all modes of open and honest communication and that rational thinking is responsible for growth of self-esteem, personhood, and, thus, marital happiness. It is evident that the various theories of communication are compatible with Ellis' concept of rational thinking and R-E-T.

Related Research

Direct experimental support of Ellis' theoretical framework has been accumulated from various studies. Taft (1968) found that high school students classified as high in irrational beliefs based on an inventory which measured irrational ideas, also had higher scores on six measures of anxiety when compared to students who had low irrational beliefs. This finding is in accordance with the suggestion that irrational beliefs or ideas lead to emotional upset. This finding was also validated by Davies (1970). Winship (1972) found that individuals who scored high in irrational beliefs also scored high on an anxiety scale.

Ellis suggests that behavior based on irrational ideas is self-defeating and will result in disruptive interpersonal relationships. Zingle (1965) demonstrated that students high in irrational beliefs tend to be under-achievers. This finding was supported by Conklin (1965).

Hoxter (1967) demonstrated that irrational ideas

result in disruptive interpersonal relationships. He found that students who were seen as behavior problems in school demonstrated higher degrees of irrational ideas than students in his sample who were not behavior problems.

Fox (1969) demonstrated that individuals described as being authoritarian, dogmatic, closed-minded and uncritical in their thinking held a higher degree of irrational ideas than did individuals described as open-minded, critical in their thinking, and not dogmatic.

Eisenberg (1971) demonstrated that irrational beliefs result in marital dissatisfaction and discord. In his study, individuals who had not been seen for marriage counselling demonstrated higher degrees of marital adjustment than individuals who had been seen for counselling.

Morris (1974) studied irrational beliefs, life orientation, and temporal perspective of prison inmates. He found that male prison inmates possessed more irrational beliefs and were less future-oriented than normal males. The criminal sample strongly adhered to those irrational beliefs which indicated self-centeredness and control of others.

Anderson (1976) found a relationship between female children's control expectancy and parental influence. Control expectancy was defined as belief in the amount of control one is able to exercise over his environment. Parental influence was measured in terms of child-rearing

practices, parental belief systems, and father's occupational self-direction. The results of the study showed a strong relationship between the combined parents' belief system and the daughter's control expectancy. It was determined that parental belief systems may have strong influences on the beliefs and behavior of their children.

Barrett (1973) investigated the relationship between emotional disorder and marital maladjustment. In his study, both divorce and marriage counselling subjects showed substantially more psychological impairment than did continuously married subjects. Female subjects manifested more psychological maladjustment in both maritally maladjusted groups than did male subjects. There was a much higher frequency of neurotic characteristics found in marriage counselling females than in divorce group females. Psychopathic tendencies appeared to be characteristic of maritally maladjusted subjects as compared to the control group for both males and females.

Arkowitz (1973) found in his study of a sample of married women that marital happiness was positively related to both unrealistic and realistic expectations of marriage. There were differences in these findings for different levels of marital experience. This suggests that marital happiness means different things at different stages of marriage experience. Arkowitz also found that women reporting low marital happiness had significantly fewer expectations (unrealistic as well as realistic) than did women

reporting high marital happiness. Another finding of this study was that women who scored high on feminism had fewer unrealistic expectations and significantly more realistic expectations than women scoring low on feminism.

Drawing upon his own clinical observations and research Beck (1977), a cognitive therapist, suggests that many emotional disorders show consistent patterns of maladaptive cognitive content. He states that individuals' problems are derived largely from certain distortions of reality based on erroneous premises and assumptions. These incorrect conceptions originate in defective learning during the person's cognitive development.

In a pilot study by Branch (1974) individual communication styles of married couples were compared with measures of self-concept, self-disclosure, and marital satisfaction. Measures of the variables were obtained by use of the Tennessee Self-Concept Scale, the Self-Disclosure Questionnaire and the Loving Behavior Inventory. Self-concept was found to be positively related to self-disclosure, and marital satisfaction. The Loving Behavior and Self-Disclosure responses correlated at .67.

In a study by Bennett (1975) it was shown that self-concept relates positively to the manner in which one approaches new experiences, in this case, academic performance. Bennett suggests that low self-concept need not be permanent but may be enhanced through positive and

successful experiences.

McCahan (1973) studied the relationship between self-concept and marital satisfaction. In his sample he controlled for ethnic and sociocultural background. He found a positive relationship between self-concept and marital satisfaction.

Clarke (1973) investigated the relationship of communication to valued interpersonal outcomes. Communication was measured in terms of interpersonal confirmation, self-disclosure, and interpersonal perception. He found that married couples who scored high on satisfaction-attraction, perceived their partners as being highly confirming. He suggests that the complex nature of self-disclosure and interpersonal perception suggest the continuing need for clarification of these concepts in communication and, in particular, marital communication. This may be the reason why his results were inconclusive on these variables.

Zarle and Boyd (1977) found that self-disclosure of married couples increased after participating in one of two model communication training sessions. This study supports the feasibility of developing interpersonal skills training programs for married couples so that marital satisfaction can be enhanced.

Miller (1971) found that communication training will enhance self-disclosure of individuals in dyadic relationships. The findings suggest that specific behavioral

communication skills can be taught which facilitate verbal communication processes between engaged or married partners.

Ickes (1973) found that liking for another is a function of self-affect. Ziller and Rosen (1975) studied the meaning of love. They found a drop in self-esteem of individuals in love, when the relationship was undergoing a crisis. The couples that weathered the crisis increased in self-esteem, whereas the couples that were in the process of dissolution decreased in self-esteem. Couples committed to the relationship for a longer period of time had self-esteem levels that were extremely high and unchanged during crises.

Burr (1970) investigated satisfaction with marriage over the life cycle of middle class individuals. It was determined that the school-age stage of child-rearing is fraught with greater difficulty than other stages of the family life cycle. Burr also found that marital satisfaction gradually increases after the school-age stage.

Crouse, Karlins and Schroder (1968) measured marital happiness and integrative complexity. They found that couples in which both husband and wife are high in integrative complexity or adaptive behavior were happier than couples lower in integrative complexity and inflexible in their behavior. The findings illustrate the need for examining personality structure in studying the marital relationship.

Luckey (1960) found that there is a significant and positive association between marital satisfaction and mutual perception of spousal role behavior. It was suggested that in marriages where congruence of perception is high, there would be more appropriate responses to the other, that expectations of the other would be more appropriately met, that communication would be freer, and partners would be more flexible.

That belief systems and self-esteem affect communication in marriage is in need of experimental support. This study is an attempt to explore the relationship between irrational ideas and self-esteem, self-disclosure, loving behavior, and marital satisfaction. The question asked in this study is - Do individuals who adhere to irrational ideas demonstrate lower levels of self-esteem, and less self-disclosure, loving behavior, and marital satisfaction than do individuals who do not have such beliefs?

Hypotheses

Hypothesis I

There is a negative relationship between irrational ideas and self-disclosure of an individual.

Hypothesis II

There is a negative relationship between irrational ideas and perceived loving behavior of an individual.

Hypothesis III

There is a negative relationship between irrational ideas and self-esteem of an individual.

Hypothesis IV

There is a negative relationship between irrational ideas of an individual and his or her marital satisfaction.

CHAPTER III

Method

Subjects and Analysis

The sample for the present study was drawn from a population of four hundred thirty eight individuals comprising two hundred nineteen couples. These couples had attended at least one pre-natal class as a couple a year and a half previous to the study, offered at either the Edmonton General Hospital, the Misericordia Hospital, or the La Maze Pre-natal group in Edmonton. Most subjects were judged to be in their middle twenties.

The subjects involved in this study were members of the control group in a larger study conducted by Branch, (1976). In Branch's study, the names of the two hundred and nineteen couples were randomly assigned to four groups, one of which was the control group, and then a letter (see Appendix VI) was mailed requesting their participation. In a telephone follow-up, the thirteen couples agreeing to participate in the control group, of the study of Branch and the present study, were given appointments for group testing for self-disclosure, self-esteem, loving behavior and marital satisfaction. Following group testing, appointments were made for administering of the Adult Irrational Ideas Inventory in their homes for the purposes of the present study. To enlarge the sample for the present study, an additional seven couples originally assigned to the control group in the study conducted by Branch and

agreeing to participate, were contacted and appointments were made to administer all five tests for the variables of irrational ideas, self-disclosure, self-esteem, loving behavior and marital satisfaction in their homes. Subjects were told that an explanation of the research would be given when completed.

The design of the study was descriptive and because of the absence of a control group, generalizations can only be made with caution. The statistical analysis of this study consisted of a series of correlations between the variables of irrational ideas and self-disclosure, loving behavior, self-esteem and marital satisfaction. The Pearson's Product-Moment correlation was calculated. The t-test analysis of variance was used to determine differences between responses of males and females.

Instrumentation

Five inventories were administered to each of the individuals.

Adult Irrational Ideas Inventory

Irrational Ideas Definition. In this study, a measure of irrational ideas is viewed as a measure of one's basic belief systems which are self-defeating to one's happiness. These, according to Ellis (1962), are inaccurate perceptions related to one's learned ability to relate to the world.

Irrational ideas are operationally defined in this study by the total score on the Adult Irrational Ideas

Inventory (see Appendix II). This inventory is the latest version (Davies, 1970) of an inventory developed by Zingle (1965) and consists of 60 items derived from Ellis' delineation of eleven irrational ideas (1962a, p. 60-88): eight (8) items derived from irrational idea number one; four (4) items from number two; eight (8) items from number five; six (6) items from number six; seven (7) items from number seven; six (6) items from number eight; two (2) items from number nine; six (6) items from number ten; five (5) items from number eleven. The reliability and validity of this instrument had been previously experimentally established. Zingle originally reported test-retest reliability of .80 on a 122 item form and a range of content validity from .75 to .85 based on the inter-correlation of his item classification and the labelling of ideas by three judges according to the belief measured by each item. Conklin (1965) reported test-retest reliability of .73 on a 25 item form and established a degree of construct validity in confirmation of the hypothesis that underachievers are high in irrational beliefs as compared to average and overachievers. Construct validity was further supported by Hoxter (1967) who demonstrated that correlations between the Irrational Ideas Inventory and the Personal, Social, and Total adjustment scales of the California Test of Personality were $-.51$, $-.65$, and $-.62$ respectively. Further, Davies (1970) reported test-retest reliability ranging from .74 to .78 and a relatively high degree of

construct validity in his findings that emotionally disturbed individuals upheld higher degrees of irrational beliefs than did individuals who were not emotionally disturbed. Content validity was verified by Dr. Ellis.

Self-Disclosure Questionnaire

Self-Disclosure Definition. Self-disclosure is defined as the revealing of one's thoughts, feelings, and intentions which might facilitate the understanding of one's behavior by another.

For the purposes of this study, perceived self-disclosure was defined as that which is measured by the total score of the Self-Disclosure Questionnaire of Miller, Nunnally, and Wackman developed at Minnesota. This measure of self-disclosure was chosen because its items are designed to measure self-disclosure in a marital dyad. The test consists of twenty items with the internal consistency of scores reported as being near .90.

Loving Behavior Inventory

Perceived Loving Behavior Definition. Loving behavior is defined as verbal and non-verbal behaviors which demonstrate caring.

For the purposes of this study, perceived loving behavior was defined as that which is measured by the total score on the Loving Behavior Inventory developed by Branch, 1973. The Loving Behavior Inventory is an instrument designed to look at the perceived frequency of those behaviors exhibited by members of a marital dyad

which are assumed to be loving behaviors. In a previous study by Pashelka, this test was correlated with pre and post-test scores using Srole's Anomia Scale and Keniston's Alienation Scale. The Loving Behavior Inventory correlated with low alienation or anomia scores of .66 on a pre-test and .73 following treatment. It correlates .67 with the Rhythmic Relationship score of the Pair Attraction Inventory (Shostrom, 1971). In a pilot study (Branch, 1974), the Loving Behavior Inventory correlated at a level of .44 with the total "P" score of the Tennessee Self-Concept Scale and at a level of .67 with the Self-Disclosure Questionnaire.

The Loving Behavior Inventory consists of 24 items. Factor analysis of the Loving Behavior Inventory indicates a principal factor which may be termed loving behavior. This factor is primarily composed of two components - loving sexual behaviors and loving verbal behaviors.

Tennessee Self-Concept Scale

Self-Esteem Definition. Self-esteem may be defined as an individual's perception and evaluation of his "being".

For the purposes of this study, self-esteem was defined as that which is measured by the "total P score" of the Tennessee Self-Concept Scale. The Tennessee Self-Concept Scale (Fitts, 1964) is a self-report inventory and is reported to have test-retest reliability coefficients ranging from .60 to .92. According to Buros Mental

Measurements Yearbook (1974), retest reliability ranges in the high .80's. Two studies have been done which indicate that items of the Tennessee Self-Concept Scale have construct validity (Vacchiano and Strauss, 1968; Vincent, 1968). Another study indicates that a response set may affect scores on the sub-scales (Greenberg and Frank, 1965). In the present study, only the "total P score" which measures overall level of self-esteem is utilized. The test consists of one hundred items.

Locke Marital Adjustment Questionnaire Modified Form

Marital Satisfaction Definition. Marital satisfaction is viewed in this study as a general satisfaction with marriage and with one's spouse.

For the purposes of this study, marital satisfaction was defined as that which is measured by the total score on the Locke Marital Adjustment Questionnaire. The Locke Marital Adjustment Questionnaire Modified Form (Kimmel and van der Veen, 1974) was chosen because of the factor analytic study reporting it to be an internally consistent measure of marital adjustment consisting of two components - sexual congeniality and compatibility. Factor scores for each factor were found stable over a two year test-retest interval. The original Marital Adjustment Test of Locke and Wallace (1959) consisted of fifteen items with a reported split-half reliability of .90. The authors report the instrument to have predictive validity. Kieren's and Tallman's (1972) findings appear to question at least a

part of the Locke-Wallace (1959) instrument's validity. Her findings report the recognition of problems as a necessary condition for problem-solving, whereas on instruments such as the Locke-Wallace, the recognition that problems exist is viewed as indicative of marital difficulty. The Locke Marital Adjustment Questionnaire (or the original Locke-Wallace) is probably the most widely used instrument in studies of marital satisfaction and is, therefore, included in the present study.

Procedure

In a research study occurring simultaneously to the present study, two hundred nineteen couples were randomly assigned to four groups for the purposes of evaluating a simulation game designed to promote communication skills and enjoyability and hence, marital satisfaction (Branch, 1976). One of these groups, the control group, received no treatment but merely a post-test comprised of the Self-Disclosure Questionnaire, Loving Behavior Inventory, Tennessee Self-Concept Scale, and the Locke Marital Adjustment Questionnaire. Participants of this control group and others randomly assigned to the control group were used as the sample of the present study.

Subjects were mailed a letter (Appendix VI) requesting their participation. In a telephone follow-up, those couples agreeing to participate, a total of 13 out of 102 assigned to the control group, were given group appointments for receiving testing. The additional test, the

Adult Irrational Ideas Inventory, was administered to couples in their homes. Seven additional couples needed for the present study were selected from the control group list, and likewise were sent a letter and were contacted by telephone. Those consenting to participate were administered all five tests in their homes. All couples in the sample were told that they would be part of a research study of marriage and that an explanation of the study would be given when the study was completed. The Pearson Product-Moment correlation was calculated using the total scores of each of the five tests for each individual to detect a relationship between the variables. The t-test was calculated using the scores of males and females to detect differences between group means for each variable.

CHAPTER IV

Results

The purpose of this chapter is to report the results of the testing of the four hypotheses of this study. One-tail t-tests were used to test for levels of significance as directionality of relationships was predicted for all hypotheses. An alpha level of .05 was used to test for significance. Data for the Locke Marital Adjustment Questionnaire were only available on 26 individuals, therefore, Hypothesis IV could only be tested on a sample size of 26. The correlation results are presented in Table I.

Hypothesis I was designed to examine the relationship between irrational ideas and self-disclosure. No relationship was found and the hypothesis was rejected.

Hypothesis II was designed to examine the relationship between irrational ideas and perceived loving behavior. No relationship was discovered and the hypothesis was rejected.

Hypothesis III was designed to examine the relationship between irrational ideas and self-esteem. A significant relationship was discovered at the .001 level and the hypothesis, therefore, was accepted.

Hypothesis IV was designed to examine the relationship between irrational ideas and marital satisfaction. No relationship was discovered, therefore, the hypothesis was rejected.

Although the hypotheses which were set up to test the

communication variables of self-disclosure and loving behavior were rejected, limitations related to the study are discussed in Chapter V which suggest reasons for this.

Moreover, the trend of the predicted relationship in the case of marital satisfaction was in the predicted direction.

TABLE 1

Product-Moment Correlation Coefficients Between
Irrational Ideas and Self-Disclosure, Loving Behavior,
Self-Esteem and Marital Satisfaction

Hypotheses	Sample Size	Correlation Coefficient	t	p
<u>Irrational Ideas Related To:</u>				
H ₁ Self-Disclosure	n=40	.07	.42	.68
H ₂ Perceived Loving Behavior	n=40	.01	.07	.95
H ₃ Self-Esteem	n=40	-.50	-3.52	.001
H ₄ Marital Satisfaction	n=26	-.22	-1.12	.28
P<.05 (One-Tail)				

Ancillary Findings

Although relationships were not hypothesized between the variables of self-disclosure, loving behavior, self-esteem, and marital satisfaction, statistical tests were conducted to look at these relationships. The correlation matrix in Table 2 was set up to show the relationships between the variables of irrational ideas, self-disclosure, loving behavior and self-esteem for the sample (n=40). Table 3 was set up to show the relationship for marital satisfaction and irrational ideas, self-disclosure, loving behavior and self-esteem for the sample (n=26).

Differences between male and female responses, although not hypothesized, were analyzed. Table 4 was set up to present these differences.

TABLE 2
Correlation Matrix
Between Variables Of Irrational Ideas,
Self-Disclosure, Loving Behavior And
Self-Esteem
(Sample n=40)

	II	SD	LB	SE
II	1.00	.07	.01	*-.50
SD	.07	1.00	*.61	-.17
LB	.01	*.61	1.00	-.02
SE	*-.50	-.17	-.02	1.00

* Significance at $p < .05$ (One-Tail)

TABLE 3
Correlation Matrix
For Marital Satisfaction And Irrational Ideas,
Self-Disclosure, Loving Behavior And
Self-Esteem
(Sample n=26)

	II	SD	LB	SE	MS
MS	-.22	.11	*.41	.13	1.00

* Significance at $p < .05$ (One-Tail)

TABLE 4

Differences Between Means Of Males
And Females For Different Variables
Using The t-Test

Variables	Means		d.f.	t	p
	Males	Females			
Irrational Ideas	152.55	166.70	38	-2.47	.01
Self-Disclosure	95.35	98.30	38	- .54	.30
Loving Behavior	130.80	132.10	38	- .30	.38
Self-Esteem	336.60	339.65	38	- .19	.43
Marital Satisfaction	106.62	107.85	24	- .25	.40

$p < .05$ (One-Tail)

CHAPTER V

Discussion

The purpose of the present study was to investigate the relationship between basic belief systems and several variables assumed to be related to marital communication. Specifically, the relationship between Ellis' conceptualization of irrational ideas and the variables of self-disclosure, loving behavior, self-esteem and marital satisfaction was studied. Although an inverse relationship was hypothesized for all four variables, the predicted relationship was discovered only in the case of self-esteem. This finding validates Ellis' assumption that irrational ideas, acquired at an early age from parents and other authority figures may be at the root of one's feelings of worthlessness and unhappiness. These feelings of worthlessness are maintained by an unwillingness to question or invalidate them and serve to stifle rather than produce growth in oneself.

Although no hypotheses were set up to examine the relationships among the variables of self-disclosure, loving behavior, self-esteem and marital satisfaction, it was decided to look at possible correlations. A significant positive relationship was discovered between self-disclosure and perceived loving behavior, and between perceived loving behavior and marital satisfaction. Branch (1974) found a strong relationship between self-disclosure and marital satisfaction or loving behavior.

When an individual is able to disclose himself freely to his spouse without being criticized, he is more likely to show a higher degree of loving behavior and be more satisfied with the relationship. Loving behavior and self-disclosure are interrelated behaviors exhibited in a non-threatening environment. Satir (1968a) has spoken of loving behavior and its growth in a non-critical, nurturing environment where one is free to disclose himself. Jourard (1971) speaks of a similar relationship between the two behaviors. He claims that loving another is concomitant to disclosing oneself to him. Jourard feels that a person will disclose himself to another if he loves and trusts him because there will be no threat to such disclosure. The positive relationship found between loving behavior and self-disclosure, and between loving behavior and marital satisfaction is also supportive of the O'Neills' (1972) speculations. Their contention is that loving behavior and self-disclosure are products of an open contract in marriage wherein spouses have the freedom to grow as individuals. In this open environment, spouses can freely share their strengths and weaknesses and, thus, their love will grow. According to the literature, it is not surprising that a positive relationship was discovered for loving behavior and the variables of self-disclosure and marital satisfaction.

Although no hypothesis was set up to examine the differences between means of males and females for the

variables of irrational ideas, self-disclosure, loving behavior, self-esteem and marital satisfaction, it was decided to see whether such differences existed. No differences were discovered between means of males and females for the variables of self-disclosure, loving behavior, self-esteem and marital satisfaction; however, there was a marked difference between males and females for the variable of irrational ideas. This indicates that women demonstrate higher degrees of irrational thinking than do men as evidenced on this particular test. This may be related to parenting of boys being markedly different from that of girls in our society. Boys are generally taught to be decision-makers and clear thinkers for their future role as head of a family. There is less pressure on women than men in our society to appear "rational" or "logical". Also, the experiences men acquire through their vocation or job promotes the growth of rational thinking. Men have more opportunity to learn to be rational than do women whose role often includes staying at home to raise children rather than working at a career.

That no support for Hypotheses I, II, and IV was revealed could be attributed to any or all of the following reasons. Firstly, it is possible that correlations were affected by the limited sample size. A larger sample would yield more reliable analyses (Dixon and Massey, 1969). Although correlations were significant only in the case of self-esteem, they tended to be in the predicted direction

for marital satisfaction.

Secondly, instrumentation limitations could have affected significance of findings on the variables of self-disclosure, loving behavior, and marital satisfaction. No validation studies are available to ensure validity of responses for the Self-Disclosure Questionnaire. Also, inadequate reliability may have contributed to the negative findings on this communication variable. Perhaps questionnaires other than the Self-Disclosure Questionnaire and the Loving Behavior Inventory could have been used to more effectively measure communication. Reliability information is insufficient on the Locke Marital Adjustment Questionnaire - Modified Form.

Upon perusal of individuals' responses, the writer took notice of a distinctive pattern of responding on one questionnaire, the Adult Irrational Ideas Inventory. On this inventory, all participants had very low scores in comparison to the total possible score. According to the inventory, all participants upheld a rather low degree of irrational thinking as compared to adult scores on the A-I-I in Eisenberg's (1971) and other studies. This could, undoubtedly, explain why no correlations were arrived at on the variables of self-disclosure, loving behavior and marital satisfaction. A similar study conducted on another sample not specific to the early stages of marriage may produce different results. The sample in this study consisted of a very specific group of individuals at the

beginning of marriage having not yet encountered many of the crises points of marriage. Also, the addition of children to the marriage may have added new joy. For these reasons, the couples' loving behavior and marital satisfaction could be high regardless of their rationality. Findings of Burr (1970) suggest that satisfaction with marriage continues until difficulties are encountered during the school-age stage of the family life cycle.

Finally, the results may indicate that no relationship does in fact exist between basic belief systems and communication in marriage; however, the results should be viewed in light of the following limitations - instrumentation, sample size, type of sample and lack of a control group.

Implications For Further Research

It appears to the present writer that the core of marital dispute is related to belief systems. Although this wasn't decisively supported by the research of this study, there is a great deal of literature and research to support this contention. An implication for research is related to analyzing the results of therapy designed to change irrational ideas or life styles and "scripts". This should have the effect of changing basic communication patterns.

A more careful look at Rational-Emotive Therapy and Transactional Analysis techniques could conquer the very core of marital dispute, that of changing self-defeating belief systems that threaten harmonious communication and

marital happiness. Focusing on therapy to change early learned irrational ideas of married spouses (R-E-T) or analyzing and changing early acquired life scripts of spouses (Transactional Analysis) would dissipate the confusion involved in pinpointing some of the major causes of marriage breakdown.

It is evident from previous research and literature that self-esteem is related to communication and happiness in marriage. McCahan (1973) found a positive relationship between self-concept and marital satisfaction. Ickes (1973) found that liking for another is a function of self-affect. Ziller and Rosen (1975) found that high self-esteem is directly related to harmonious interactions in loving relationships. Bennett (1975) showed that self-concept has much bearing on how one approaches new experiences. Further research could be conducted to determine whether low self-esteem and poor communication patterns are not, in fact, related to self-defeating belief systems.

It would be interesting to investigate such factors as age, years married, comparative life stages, educational background, socio-economic level, ethnic differences, church-going versus non-church-going and parenting techniques (authoritarian versus democratic) in relation to basic beliefs and communication. Such research would aid the field of individual counselling as well as marriage and family counselling. Particularly interesting, would be a study of ethnic differences. In other societies the re-

lationship of the variables under study may prove markedly different than in our society. Belief systems, rigid or freer, may generate a distinctive pattern of self-disclosure, loving behavior and marital satisfaction. As earlier stated, it is Jourard's belief that even hiding one's emotions may be culturally determined. Perhaps also, what we cite as irrational thinking in our culture, may evoke much satisfying disclosure, loving behavior, and marital bliss in another culture. Arkowitz (1973) found that marital happiness was positively related to realistic as well as unrealistic expectations of marriage.

Luckey (1960) suggests that in marriages where there is congruence in spouses' perceptions of their roles, there are apt to be appropriate expectations and responses contributing to greater marital happiness. Whether roles are perceived to be rigid or flexible, if both partners agree on the role behavior of the other they will interact harmoniously in marriage.

It is possible that individuals with conflicting belief systems would not reinforce the others' "personhood", would then distort their disclosures, and would eventually withdraw their love and loving behavior. Satir would support this theory.

Further research with regard to marital discord and conflicting belief systems may shed light upon causes of marital breakdown. Would it be fair to say that couples marrying out of their ethnic group would suffer greater

chance of disrupting marital relationships than couples marrying within their ethnic group? Is it possible also that couples equally high in irrational thinking enjoy more successful marriages than do couples unequal in irrational thinking? Ellis contends that couples may enjoy richer and fuller lives if they learn to think rationally. He does not discount the fact that couples upholding some degree of irrational thinking can still be "relatively" happy. Perhaps the newly unfolding norm of openness in our society is causing marital partners to change their thinking after marrying, thus, creating unequal rationality of spouses and more divorces because of it. Perhaps the traditional unquestioning of rigid belief systems yields a greater loving, understanding, and acceptance of one another. Whoever said that love must be reasonable? Satir indicates that love begins a marriage but process keeps it going. Perhaps that process is undying effort coupled with faith as irrational as it may be.

If successful marriage depends on matched belief systems of partners, a clue to mate selection would, therefore, lie in scrutinizing one's basic belief systems. Further research could bear light on methods of evaluating one's belief systems, as rational or irrational as they may be, so that better life mates may be selected. If one were keen and willing, he may attempt to build himself an enriched life by working on changing his thinking rather than finding someone to match it. The former may very

well be the simpler of the two.

The early stages of child-rearing were investigated in the present study. Burr (1970) found the greatest difficulty and least satisfaction with marriage during the school-age stage. Other stages in the family life cycle such as the "empty nest" or "old age" could also be investigated with regard to basic beliefs and satisfaction with marriage.

Further research on self-defeating beliefs and its influence on mate selection could shed some light on the problems of incompatibilities in marriage. Pre-marriage and marriage enrichment courses could be organized which teach young couples the importance of nurturing each other's self-esteem and personal growth. Pre-marriage courses that teach couples the importance of setting goals for their marriage, to allow for their individual growth, could help prepare them for impending conflicts. A goal-directed marriage could better endure inevitable crises.

Further research of the "open marriage contract" of the O'Neills' could offer supportive evidence of its success or failure.

Based upon the review of the literature, it was suggested that self-esteem is largely determined by basic beliefs learned early in life. It would seem that an evaluation of parenting techniques which would promote growth and development of persons is most necessary. As

Satir (1968a) states, the family is the factory for people-making. If the factory has an open system of dealing with change, flexible rules, and methods of communication that effectively deal with reality, it will nurture each individual's "pot" or self-esteem level. If families are to blossom more fully functioning children, then more conscientious effort as parents should be given to providing for children the kind of atmosphere that will promote the development and maintenance of high self-worth. This may mean re-educating parents. As supported by much literature, self-worth is crucially at the root of breakdown of a person or a marriage. It would be highly informative to research the impact of parental belief systems on the beliefs and behavior of their children.

The ability to adjust to one's mate and to the responsibilities of married life might be regarded as the most important factor of all in determining the success or failure of a marriage. It appears to the writer that irrational ideas, self-esteem, self-disclosure and loving behavior or basic beliefs, self-esteem, and communication are at the very core of this type of adjustment. The present study has served to validate the assumption that irrational ideas as one's basic beliefs are related to low self-esteem. Hopefully, this study will generate some enthusiasm for additional research of basic beliefs and communication which, as well as self-esteem, are at the crux of all meaningful, interpersonal relationships.

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A P P E N D I X I

Irrational Ideas Stated by Ellis (1962, p. 60-88)

APPENDIX I

Irrational Ideas Stated by Ellis (1962, p. 60-88)

Irrational Idea No. 1:

The idea that it is a dire necessity for an adult human being to be loved or approved by virtually every significant other person in his community.

Irrational Idea No. 2:

The idea that one should be thoroughly competent, adequate and achieving in all possible respects if one is to consider oneself worthwhile.

Irrational Idea No. 3:

The idea that certain people are bad, wicked, or villainous and that they should be severely blamed and punished for their villainy.

Irrational Idea No. 4:

The idea that it is awful and catastrophic when things are not the way one would very much like them to be.

Irrational Idea No. 5:

The idea that human unhappiness is externally caused and that people have little or no ability to control their sorrows and disturbances.

Irrational Idea No. 6:

The idea that if something is or may be dangerous or fearsome, one should be terribly concerned about it and should keep dwelling on the possibility of its occurring.

Irrational Idea No. 7:

The idea that it is easier to avoid than to face certain

- 2 -

life difficulties and self-responsibilities.

Irrational Idea No. 8:

The idea that one should be dependent on others and needs someone stronger than oneself on whom to rely.

Irrational Idea No. 9:

The idea that one's past history is an all-important determiner of one's present behavior and that because something once strongly affected one's life, it should indefinitely have a similar effect.

Irrational Idea No. 10:

The idea that one should become quite upset over other people's problems and disturbances.

Irrational Idea No. 11:

The idea that there is invariably a right, precise, and perfect solution to human problems and that it is catastrophic if this perfect solution is not found.

A P P E N D I X I I

APPENDIX II

Adult I-I Inventory

Read each of the following statements and decide how much you agree or disagree. Show your answer on the separate answer page. Use the code shown below.

	A	B	C	D	E
A. I strongly agree	=====	=====	=====	=====	=====
B. I agree	=====	=====	=====	=====	=====
C. Undecided	=====	=====	=====	=====	=====
D. I disagree	=====	=====	=====	=====	=====
E. I strongly disagree	=====	=====	=====	=====	=====

NOTE

Answer all the questions. (Mark only one choice for each question).

There are no right or wrong answers.

There is no time limit.

If you wish to change, be certain to erase the undesired answer completely.

Because the inventory is to be machine scored, a soft pencil should be used.

- 2 -

1. Jeers humiliate me even when I know I am right.
2. I worry about situations where I am being tested.
3. The best way to teach a child right from wrong is to spank him when he is wrong.
4. I must learn to "keep my head" when things go wrong.
5. I think I am getting a fair deal in life.
6. I worry about eternity.
7. I am happiest when I am sitting around doing little or nothing.
8. I prefer to be independent of others in making decisions.
9. If a person is ill-tempered and moody, he will probably never change.
10. I get very upset when I hear of people (not close relatives or close friends) who are very ill.
11. Crime never pays.
12. My family and close friends do not take enough time to become acquainted with my problems.
13. People who do not achieve competency in at least one area are worthless.
14. We are justified in refusing to forgive our enemies.
15. I frequently feel unhappy with my appearance.
16. I feel that life has a great deal more happiness than trouble.
17. I worry over possible misfortunes.

- 3 -

18. I often spend more time in trying to think of ways of getting out of something than it would take me to do it.
19. I tend to look to others for the kind of behavior they approve as right and wrong.
20. Some people are dull and unimaginative because of defective training as a child.
21. Helping others is the very basis of life.
22. School promotions should be for intellectual merit alone.
23. It is very important to me when I do a good job to be praised.
24. I find it difficult to take criticism without feeling hurt.
25. It is terribly upsetting the way some students seem to be constantly protesting about one thing or another.
26. It is impossible at any given time to change one's emotions.
27. I tend to worry about possible accidents and disasters.
28. I need to learn how to keep from being too assertive or too bold.
29. To co-operate with others is better than doing what you feel should be done.

- 4 -

30. Sympathy is the most beautiful emotion of man.
31. People who criticize the government are either ignorant or foolish.
32. I wish that more affection were shown by members of my family.
33. When a person is no longer interested in doing his best, he is done for.
34. I get very angry when I miss a bus which passes only a few feet away from me.
35. My place of employment and/or my neighborhood provide adequate opportunity for me to meet and make friends.
36. I can walk past a grave yard alone at night without feeling uneasy.
37. I avoid inviting others to my home because it is not as nice as theirs.
38. I prefer to have someone with me when I receive bad news.
39. It is necessary to be especially friendly to new co-workers and neighbors.
40. The good person is usually right.
41. Sometimes I feel that no one loves me.
42. I worry about little things.
43. Riches are a sure basis for happiness in the home.
44. I can face a difficult task without fear.

45. I usually try to avoid doing chores which I dislike doing.
46. I like to bear responsibilities alone.
47. Other people's problems frequently cause me great concern.
48. It is sinful to doubt the Bible.
49. It makes me very uncomfortable to be different.
50. I get terribly upset and miserable when things are not the way I would like them to be.
51. I find that my occupation and social life tends to make me unhappy.
52. I am afraid in the dark.
53. Many people that I know are so unkind or unfriendly that I avoid them.
54. It is better to take risks and to commit possible errors, than to seek unnecessary aid of others.
55. I get disturbed when neighbors are very harsh with their little children.
56. I find it very upsetting when important people are indifferent to me.
57. I have sometimes had a nickname which upset me.
58. I have sometimes crossed the street to avoid meeting some person.
59. When a friend ignores me I become extremely upset.
60. My feelings are easily hurt.

Adult I-I Inventory - Key To Scoring

A-I-I Inventory is scored by assigning values one through five for A through E. All items are scored A=5, B=4, C=3, D=2 and E=1 except for items 5, 8, 16, 35, 36, 44, 46, and 54. These items are scored A=1, B=2, C=3, D=4 and E=5. The total score is the sum of all items. The highest possible score is 300.

A P P E N D I X I I I
Self-Disclosure Questionnaire

APPENDIX III

Self-Disclosure Questionnaire

Name _____

Date _____

In this series of questions, you will be considering some personal and private matters. Your answers will not be shown to your spouse. We would like you to answer these questions as honestly and accurately as you can.

Circle the number which represents how little or how much you tell your spouse about:

	Very Little		Some		Very Much		
1. When you feel especially proud or pleased with yourself	1	2	3	4	5	6	7
2. When you feel worried about something.	1	2	3	4	5	6	7
3. How you feel when you recognize your spouse understands what you mean.	1	2	3	4	5	6	7
4. When you feel proud or pleased with your spouse.	1	2	3	4	5	6	7
5. How you feel when you and your spouse disagree about something.	1	2	3	4	5	6	7
6. How you feel when your spouse behaves in some way you like.	1	2	3	4	5	6	7
7. When your feelings are hurt by something your spouse does.	1	2	3	4	5	6	7
8. When you feel discouraged or blue.	1	2	3	4	5	6	7
9. When you feel happy about something.	1	2	3	4	5	6	7

- 2 -

	Very Little		Some		Very Much		
10. Feelings about your own sexual attractiveness to your spouse.	1	2	3	4	5	6	7
11. Aspects of your own personality that you like.	1	2	3	4	5	6	7
12. How you feel when you do not understand what your spouse means.	1	2	3	4	5	6	7
13. Your sexual feelings toward your spouse.	1	2	3	4	5	6	7
14. Aspects of your personality that you dislike.	1	2	3	4	5	6	7
15. How you feel when you agree with your spouse.	1	2	3	4	5	6	7
16. Your sexual feelings toward persons besides your spouse.	1	2	3	4	5	6	7
17. When you have difficulty expressing your feelings.	1	2	3	4	5	6	7
18. How you feel when your spouse does something nice for you.	1	2	3	4	5	6	7
19. How you feel when your spouse behaves in a way you do not like.	1	2	3	4	5	6	7
20. When you feel excited about something.	1	2	3	4	5	6	7

(S.D.Q.)
c (Miller, Nunnally,
Wackman)

Total score was used.

A P P E N D I X I V
Loving Behavior Inventory
(For Male and Female)

APPENDIX IV

Loving Behavior Inventory
(Male)form Ms

Name _____

L.B.I.

Date _____

In this series of statements, you will be considering relationship behaviors. Your answers will not be shown to your spouse. Please answer as honestly and accurately as you can.

Circle the number which represents how seldom or how often the following occur:

- | | Very Seldom | Some | Very Often |
|--|-------------|--------------|----------------------|
| 1. I show an interest in listening to her or her interests. | 1 | 2 | 3 4 5 6 7 |
| 2. I say or do things to let her know that I value and appreciate her. | 1 | 2 | 3 4 5 6 7 |
| 3. In a clear and definite manner, I let her know I would enjoy doing something or going somewhere with her. | 1 | 2 | 3 4 5 6 7 |
| 4. I involve myself in activities or interests she thinks are appropriate but do not include her. | (1) | (4) | (<u>7</u>) (4) (1) |
| | 1 | 2 | 3 4 5 6 7 |
| 5. I involve myself in activities or interests she thinks are inappropriate but do not include her. | (4) | (<u>7</u>) | (4) (3) (2) (1) |
| | 1 | 2 | 3 4 5 6 7 |
| 6. I tell her that she is loved. | 1 | 2 | 3 4 5 6 7 |

(L.B.I. form Ms)

c E.B. Branch, Jr., 1973

- 2 -

7. In a clear and definite manner, I let her know I desire a sexually pleasuring experience with her. 1 2 3 4 5 6 7
8. During our times of sexual pleasuring, I let her know that she is pleasing me. 1 2 3 4 5 6 7

form Mo
L.B.I.

Circle the number which represents how seldom or how often the following occur:

- | | Very Seldom | | Some | | Very Often |
|---|----------------|-------|-------|-------|-------------------|
| 1. She shows an interest in listening to me or my interests. | 1 | 2 | 3 | 4 | 5 6 7 |
| 2. She says or does things to let me know that she values and appreciates me. | 1 | 2 | 3 | 4 | 5 6 7 |
| 3. In a clear and definite manner, she lets me know she would enjoy doing something or going somewhere with me. | 1 | 2 | 3 | 4 | 5 6 7 |
| 4. She involves herself in activities or interests I think are appropriate but do not include me. | (1) 1 | (3) 2 | (5) 3 | (7) 4 | (5) 5 (3) 6 (1) 7 |
| 5. She involves herself in activities or interests I think are inappropriate but do not include me. | (<u>7</u>) 1 | (5) 2 | (3) 3 | (2) 4 | (1) 5 6 7 |
| 6. She tells me that I am loved. | 1 | 2 | 3 | 4 | 5 6 7 |

(L.B.I. form Mo)

c E.B. Branch, Jr., 1973

- 3 -

7. In a clear and definite manner she lets me know she wants a sexually pleasuring experience with me. 1 2 3 4 5 6 7
8. During our times of sexual pleasuring, she lets me know that I am pleasing her. 1 2 3 4 5 6 7

form Mpo
L.B.I.

Circle the number which represents how seldom or how often the following occur:

- | | Very Seldom | Some | Very Often |
|---|-------------|--------------|----------------------|
| 1. I think she sees me showing an interest in listening to her or her interests. | 1 | 2 | 3 4 5 6 7 |
| 2. I think she sees me saying or doing things which let her know that I value and appreciate her. | 1 | 2 | 3 4 5 6 7 |
| 3. I think she sees me clearly and definitely letting her know I would enjoy doing something or going somewhere with her. | 1 | 2 | 3 4 5 6 7 |
| 4. I think she sees me involving myself in activities or interests she thinks are appropriate but do not include her. | (1) | (4) | (<u>7</u>) (4) (1) |
| | 1 | 2 | 3 4 5 6 7 |
| 5. I think she sees me involving myself in activities or interests she thinks are inappropriate but do not include her. | (5) | (<u>7</u>) | (4) (3) (2) (1) |
| | 1 | 2 | 3 4 5 6 7 |

(L.B.I. form Mpo)

c E.B. Branch, Jr., 1973

- 4 -

6. I think she sees me
telling her she is
loved. 1 2 3 4 5 6 7
7. I think she sees me
clearly and definite-
ly letting her know
I desire a sexually
pleasuring experience
with her. 1 2 3 4 5 6 7
8. I think she sees me
letting her know that
she is pleasing me
during our times of
sexual pleasuring. 1 2 3 4 5 6 7

(L.B.I. form Mpo)
c E.B. Branch, Jr., 1973

Total score was used. Scoring adjustments for items 4
and 5 are indicated.

APPENDIX IV

Loving Behavior Inventory
(Female)form Fs

Name _____

L.B.I.

Date _____

In this series of statements, you will be considering relationship behaviors. Your answers will not be shown to your spouse. Please answer as honestly and accurately as you can.

Circle the number which represents how seldom or how often the following occur:

	Very Seldom			Some		Very Often	
1. I show an interest in listening to his or his interests.	1	2	3	4	5	6	7
2. I say or do things to let him know that I value and appreciate him.	1	2	3	4	5	6	7
3. In a clear and definite manner, I let him know I would enjoy doing something or going somewhere with him.	1	2	3	4	5	6	7
4. I involve myself in activities or interests he thinks are appropriate but do not include him.	(1)	(4)	(<u>7</u>)	(4)	(1)		
	1	2	3	4	5	6	7
5. I involve myself in activities or interests he thinks are inappropriate but do not include him.	(4)	(<u>7</u>)	(4)	(3)	(2)	(1)	
	1	2	3	4	5	6	7
6. I tell him that he is loved.	1	2	3	4	5	6	7

(L.B.I. form Fs)

c E. B. Branch, Jr., 1973

- 2 -

7. In a clear and definite manner, I let him know I desire a sexually pleasuring experience with him. 1 2 3 4 5 6 7
8. During our times of sexual pleasuring, I let him know that he is pleasing me. 1 2 3 4 5 6 7

form Fo
L.B.I.

Circle the number which represents how seldom or how often the following occur:

- | | Very Seldom | | Some | | Very Often |
|---|----------------|----------------|----------------|-------|-------------------|
| 1. He shows an interest in listening to me or my interests. | 1 | 2 | 3 | 4 | 5 6 7 |
| 2. He says or does things to let me know he values and appreciates me. | 1 | 2 | 3 | 4 | 5 6 7 |
| 3. In a clear and definite manner, he lets me know he would enjoy doing something or going somewhere with me. | 1 | 2 | 3 | 4 | 5 6 7 |
| 4. He involves himself in activities or interests I think are appropriate but do not include me. | (1) 1 | (3) 2 | (5) 3 | (7) 4 | (5) 5 (3) 6 (1) 7 |
| 5. He involves himself in activities or interests I think are inappropriate but do not include me. | (<u>7</u>) 1 | (<u>7</u>) 2 | (<u>7</u>) 3 | (5) 4 | (3) 5 (2) 6 (1) 7 |
| 6. He tells me that I am loved. | 1 | 2 | 3 | 4 | 5 6 7 |

(L.B.I. form Fo)
c E.B. Branch, Jr., 1973

- 3 -

7. In a clear and definite manner he lets me know he wants a sexually pleasuring experience with me. 1 2 3 4 5 6 7
8. During our times of sexual pleasuring, he lets me know that I am pleasing him. 1 2 3 4 5 6 7

form Fpo
L.B.I.

Circle the number which represents how seldom or how often the following occur:

- | | Very Seldom | | Some | | Very Often |
|--|-------------|----------------|----------------|-------|------------|
| 1. I think he sees me showing an interest in listening to him or his interests. | 1 | 2 | 3 | 4 | 5 6 7 |
| 2. I think he sees me saying or doing things which let him know that I value and appreciate him. | 1 | 2 | 3 | 4 | 5 6 7 |
| 3. I think he sees me clearly and definitely letting him know I would enjoy doing something or going somewhere with him. | 1 | 2 | 3 | 4 | 5 6 7 |
| 4. I think he sees me involving myself in activities or interests he thinks are appropriate but do not include him. | (1) 1 | (4) 2 | (<u>7</u>) 3 | (4) 4 | (1) 5 6 7 |
| 5. I think he sees me involving myself in activities or interests he thinks are inappropriate but do not include him. | (5) 1 | (<u>7</u>) 2 | (4) 3 | (3) 4 | (2) 5 6 7 |

(L.B.I. form Fpo)

c E.B. Branch, Jr., 1973

- 4 -

Total score was used. Scoring adjustments for items 4 and 5 are indicated.

A P P E N D I X V

Locke Marital Adjustment Questionnaire -- Modified Form

APPENDIX V

Locke Marital Adjustment Questionnaire
Modified Form

All the questions can be answered by placing a check next to the appropriate answer. Please fill out all items. If you cannot give the exact answer to a question, answer the best you can. Give the answers that best fit your marriage at the present time. Thank you very much.

1. Have you ever wished you had not married?
 - a. 2 Frequently
 - b. 2 Occasionally
 - c. 6 Rarely
2. If you had your life to live over again would you:
 - a. 7 Marry the same person
 - b. 1 Marry a different person
 - c. 1 Not marry at all
3. Do husband and wife engage in outside activities together?
 - a. 5 All of them
 - b. 4 Some of them
 - c. 2 Few of them
 - d. 2 None of them
4. In leisure time, which do you prefer?
 - a. 6 Both husband and wife to stay at home
 - b. 3 (4) Both to be on the go
 - c. 2 One to be on the go and other to stay at home
5. Do you and your mate generally talk things over together?
 - a. 2 Never
 - b. 2 Now and then
 - c. 4 Almost always
 - d. 5 Always
6. How often do you kiss your mate?
 - a. 5 Every day
 - b. 3 Now and then
 - c. 3 Almost never
7. Check any of the following items which you think have caused serious difficulties in your marriage.
 - a. Mate's attempt to control my spending money
 - b. Other difficulties over money
 - c. Religious difficulties
 - d. Different amusement interests
 - e. Lack of mutual friends

- 2 -

f.	_____	Constant bickering		
g.	_____	Interference of in-laws		
h.	_____	Lack of mutual affection (no longer in love)		
i.	_____	Unsatisfying sex relations		
j.	_____	Selfishness and lack of cooperation		
k.	_____	Adultery		
l.	_____	Desire to have children		
m.	_____	Sterility of husband or wife		
n.	_____	Venereal diseases		
o.	_____	Mate paid attention to (became familiar with) another person		
			<u>Number Checked</u>	<u>Score</u>
p.	_____	Desertion	0	6
q.	_____	Nonsupport	1	6
r.	_____	Drunkenness	2	4 (5)
s.	_____	Gambling	3	4
t.	_____	Ill health	4	2 (3)
u.	_____	Mate sent to jail	5	2 (3)
v.	_____	Other reasons	6	2

8. How many things satisfy you most about your marriage?
- a. 3 Nothing
- b. 3 One thing
- c. 4 Two things
- d. 5 Three or more
9. When disagreements arise they generally result in:
- a. 2 (3) Husband giving in
- b. 3 (2) Wife giving in
- c. 2 (2) Neither giving in
- d. 6 Agreement by mutual give and take
10. What is the total number of times you left mate or mate left you because of conflict?
- a. 7 No times
- b. 1 One or more
11. How frequently do you and your mate get on each other's nerves around the house?
- a. 5 Never
- b. 5 (4) Occasionally
- c. 3 Frequently
- d. 3 Almost always
- e. 3 Always
12. What are your feelings on sex relations between you and your mate?
- a. 5 Very enjoyable
- b. 4 (5) Enjoyable
- c. 2 Tolerable
- d. 2 Disgusting
- e. 2 Very disgusting

- 3 -

13. What are your mate's feelings on sex relations with you?

- a. 5 Very enjoyable
- b. 4 (3) Enjoyable
- c. 3 Tolerable
- d. 3 Very disgusting

* * *

State approximate extent of agreement or disagreement between husband and wife on the following items:

14. Handling family finances (Example: installment buying)

- a. 5 Always agree
- b. 5 Almost always agree
- c. 2 Occasionally disagree
- d. 2 Frequently disagree
- e. 2 Almost always disagree
- f. 2 Always disagree

15. Matters of recreation (Example: going to dances)

- a. 5 (4) Always agree
- b. 4 Almost always agree
- c. 4 (3) Occasionally disagree
- d. 3 Frequently disagree
- e. 3 Almost always disagree
- f. 3 Always disagree

16. Demonstration of affection (Example: frequency of kissing)

- a. 5 Always agree
- b. 4 Almost always agree
- c. 3 Occasionally disagree
- d. 3 Frequently disagree
- e. 3 Almost always disagree
- f. 3 Always disagree

17. Friends (Example: dislike of mate's friend)

- a. 5 Always agree
- b. 5 Almost always agree
- c. 3 (2) Occasionally disagree
- d. 2 Frequently disagree
- e. 2 Almost always disagree
- f. 2 Always disagree

18. Intimate relations (Example: sex relations)

- a. 5 Always agree
- b. 5 (4) Almost always agree
- c. 2 (3) Occasionally disagree
- d. 2 (3) Frequently disagree

- 4 -

- e. 2 (3) Almost always disagree
 f. 2 (3) Always disagree

19. Ways of dealing with in-laws

- a. 5 Always agree
 b. 5 Almost always agree
 c. 2 (3) Occasionally disagree
 d. 2 (3) Frequently disagree
 e. 2 (3) Almost always disagree
 f. 2 (3) Always disagree

20. The amount of time that should be spent together

- a. 5 (6) Always agree
 b. 4 Almost always agree
 c. 2 (3) Occasionally disagree
 d. 2 Frequently disagree
 e. 2 Almost always disagree
 f. 2 Always disagree

21. Conventionality (Example: right, good or proper conduct)

- a. 5 Always agree
 b. 5 (4) Almost always agree
 c. 2 Occasionally disagree
 d. 2 Frequently disagree
 e. 2 Almost always disagree
 f. 2 Always disagree

22. Aims, goals, and things believed to be important in life

- a. 6 Always agree
 b. 4 Almost always agree
 c. 2 Occasionally disagree
 d. 2 Frequently disagree
 e. 2 Almost always disagree
 f. 2 Always disagree

* * *

23. On the scale line below check the mark which best describes the degree of happiness, everything considered, of your marriage. The middle point, "happy" represents the degree of happiness which most people get from marriage, and the scale gradually ranges on one side to those few who experience extreme joy in marriage and on the other to those few who are very unhappy in marriage.

0 1 3 7 10 13 18
 * * * * * * *

Very Unhappy

Happy

Perfectly Happy

- 5 -

Scores given are for husbands form and are the same for the wife's form except where wife's score is given in parentheses.

A P P E N D I X V I

Introductory Letter

APPENDIX VI

Ed & Mary Ette Branch
The Hyphen Consultants Ltd.
10022 - 103 Street,
Edmonton, Alberta
429-3834

March 3, 1976

Dear:

As some of you may know Mary Ette and I lead the husband and wife communication session of the General Hospital's pre-natal series. We are particularly interested in marriage during the stage when young children are present or expected in the home. Now you know one reason I am writing to you.

Another reason is that we need your help in order to complete several years of work with a research study. We are requesting a selected number of couples to spend one hour of their time, in their own homes, answering a few brief questionnaires.

In order to answer questions and give you dates for the study, you will be contacted by telephone within a few days. We really need the participation of every couple selected to receive this request. When the study is completed, we will be happy to fill in the details for you.

Thank you for your time and efforts in advance.

Sincerely,

B30183